

# THE COVRT OF

*good Counsell.*

VV HEREIN IS SET  
downe the true rules, how a man should  
chooſe a good Wife from a bad, and a woman  
a good Husband from a bad.

WHEREIN IS ALSO EXPRES-  
ſed, the great care that Parents ſhould  
haue, for the beſtowing of their Children in Mariaget  
And likewise how Children ought to behau: them-  
ſelues towards their Parents: And how Mai-  
ſters ought to gouerne their Seruants, and  
how Seruants ought to be obedient  
towards their Maiſters.

Set forth as a patterne, for all people to  
*learne by: published by one that hath deare-  
ly bought it by experience.*



¶ At London printed by Raph Blower;  
and are to be ſolde by *William Barley* at his ſhop  
in Gratiouſe Streete. 1607.  
(..)



## TO THE RIGHT WORSHIP.

full Sir *John Ioles* Knight, and one of the Worshippfull  
Aldermen, of the Honorable Cittie of London.



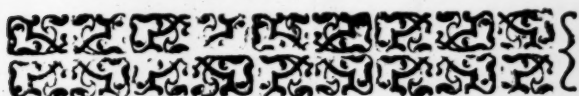
HAVING (Right Worshippfull) the industrious labours of a willing practitioner, in the discourses of Morall Philosophy, (the same comming by chaunce into my hands to be imprinted) which said matters beare the Title of The Court of good Counsell, wherein the duty of all sorts of people is most Lyuely set foorth: Which for th'excelencie of the discourse, deserues a Patron of a Iudiciall censure. And now your Worship beeing one whom my secret thoughts deeply affect, I haue boldly dedicated the same vnto you, wishing the same as worthy of your VVorships acceptance, as my desire most humbly requireth. Thus leauing your VVorship to the Tuition of the Almighty, whom I pray to blesse in this world with much prosperity, And in the life to come with blessed Eternitie.

Your Worships in all dutie

W. B.







☞ *Heere* beginneth the table of  
this booke.

CHAP. I.

**C**ertaine reasons intreating of the great and comfortable ioyes of Mariage, if the same be duly and rightly regarded as they ought to be.

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CHAP. III.

What great care a man ought to haue in the choyce of his Wife, and what circumspection ought to be had therein: likewise shewing, that many mischaunces often happen to the Children through the manyfolde imperfections of the Parents.

CHAP. IIII.

How an vntoward young woman, or a wanton Wife, may be easily gouerned by her Husband, if she haue any good nature or modesty in her at all, especially if the man himselfe be of any reasonable gouernment.

CHAP. V.

When a man or woman hath bin once Married, and afterwards becommeth a Widdower or a Widdow againe, what great inconuenience hapneth often to the Children by Stepmothers: especially if that both the parents, doe not agree well together.

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### CHAP. VI.

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How some sort of men by giuing of their wiues overmuch liberty, doe perswade themselves, that that is the next way to make them honest.

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### CHAP. XI.

How a woman ought not (as neere as she can) giue any occasion to her Husband, to prouoke him to anger, neyther ought she to be Icalous of him without great cause of desert, shewing also that it is better to couer his faults, then to disclose them.

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### CHAP. XIII.

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### CHAP. XIII.

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### CHAP. XIII.

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### CHAP. XVII.

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### CHAP. XVIII.

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### CHAP. XXI.

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### CHAP. XXII.

## The Table:

### CHAP. XXII.

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### CHAP. XXIII.

Of the impatience of some Maisters towards their Seruants, ouer other some.

### CHAP. XXV.

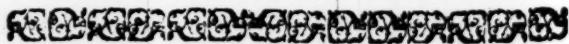
Of the great abuses of some Seruants towards their Maisters, which is rather for want of wit, then for any other cause.

### CHAP. XXVI.

How a Seruant may liue quietly with his Maister, if he be of any reasonable gouernment.

### CHAP. XXVII.

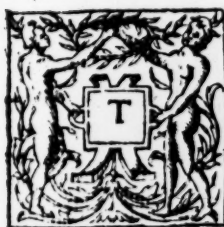
How the Maister with good perswasions may gouerne his Seruant, and in the obstinacie of his Seruant, what will inue vnto him.





CHAP. I.

The Court of good Councell: or  
Certaine Reasons, intreating of the great  
and Comfortable Ioyes of Marriage, if the same be  
duely & rightly regarded as it ought to be.



THE greatest ioy, and  
sweetest comfort, that a man may  
haue in this worlde, is a louing,  
kinde, and honest wife: Contrari-  
wise, there is no greater plague,  
nor torment to his minde then to  
be matched with an vntoward,  
wicked, and dishonest woman.

Therefore let him that intendeth  
to marry, and tye himselfe to that honorable state of life:  
(being the first bargaine of this life, and the first step to good  
husbandry) take all the best Councell he can in the worlde  
in the choyce of a wife, yet scarce sufficient enough: for  
being once done it can neuer be recall'd, but eyther lament-  
ed too soone or repented too late.

Many be the occasions, that make marriage to haue an  
vnhappy successe, by which good houses, and great kin-  
dreds

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beds, are brought to ruine and decay: as the difference betwixt the married couple, eyther in yeares, or in calling: whereof both arise many quarrels about house-keeping and manners of life: therefore the way to live quietly, is to marry equally in all respects.

Touching the difference in yeares, in mine opinion it is an unskemely thing to see a young woman matched with an olde man, that careth a countenance rather to be his father then her husband, and I am verely persuaded that young and dainty Damisels, goe as willingly to such husbands, as to their graues: for they are like to become widowes in their husbands life time, and to spend their daies in a most miserable case, for how modest or honest so ever they be, yet some will not sticke to say, that they are lewd and wanton, onely by reason of their husbands white beards: Consider I pray you on the other side, what a name, olde wrinkled, and toothles women get, in taking husbands that be young and beardless boyes: and tell me whether the rage of these olde women be not greater, then the young and of good nature, and haue these outward markes, that do betoken a good hope.

I deny not but by the looks of a woman, a man may gather somewhat of her disposition: but seeing God hath commanded vs not to iudge altogether by the face of the woman, we must yet vse a more certaine and commodious way, as in the next Chapter following you shall read.

### CHAP. II.

¶ How that many times, Wife Parentes may haue foolish Children, and foolish Parents wife Children & how that oftentimes, Rich mens Children (being left rich) become poore, and poore mens Children become rich.

**I** haue alwaies liked exceeding well of those marriages which are treated of freely, without hiding of any thing, which

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which after comming to light, byingeth griefe and repentance to one of the parties, but neither men nor women now adayes vse that orderly endeavouring so much as they may, to coner the faults as well of the body as the mind. But yet the surest way to deale in the choice of a Wife: I will now report by the example of Olimpia the mother of Alexander. whose saying was, that women are to be married with the eares, before they are with the eyes, which is, that out of the mouthes of diuers people, a constant report may come of the parentage, life, and behaniour of them: But the greedines of the world is so great at this day, that a man will take diligently for Oren and Hoyle, of a good rase, but careth not though his wife be ill bzought vp, and worse boyne, so that he be rich enough: But he that is wise, will aboue all things haue a speciall regard of the conditions and qualities of his wife, and will note what the life and conuersation of her parents are, remembering the saying, that the Eagle breedeth not the Pidgeon, but that alwaies the Cat will after kinde: Yet I will not deny, but that many good and vertuous men haue gotten bad and wicked children, and contrariwise, many wise children haue bene begotten by foolish fathers, and we dayly see and know many very honest women haue dishonest Whorlars to their daughters, therefore to conclud, let all men vse me with discretion.

But now to passe further in our discourses, those men whom Nature causeth their Children to be foles, in my Iudgement hapneth not by the birth, but by the byinging vp, the which is the cause that many great heads by long practise, become readie witted. And other who euer in their crables are found to haue a quick wit, in proceesse of time, either through idleness, or gluttony, or some such mis-gouernment, become slow and dull headed: Now from that consideration, I would come to this, that the father, who through much treuall and trouble, both of body and



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minde, hath gotten wealth and honour, though he getteth children of great wit, yet he is so over-gone in fatherly affection towards them, that knowing he hath provided for them sufficiently to live by at their ease, he cannot abide to see them travell and labour as he hath done, so that vanquished with a certaine tender affection, he suffereth them to be brought up delicately, and wantonly, and is the cause, that by this idleness their naturall force decayeth, and by Custome is quite changed into an other nature.

Consider this also brides, how that many Children perceiving and knowing very well, them selves to be thus pampered up by their Parents, keepe them selves so much as they may out of the Dust & Sun: neyther care they for applying their mindes, to any comendable thing, nor for to seeke to get any more Riches or substance, then that which their Parents haue with great diligence formerly provided for them: but here it may be truly said of them, that they are not unlike the Crowe who liveth only by such food as other Beastes & Cattle do usually leave: & surely there is no doubt of it, but if that they were mearely left by their parents (as many more mens Children often are) then would they grow to be exceeding prudent & wise, and then would they be rich & sufficiently able to live in a Common wealth.

We may saye for by experience that for the most part, more mens children become rich by their owne labour and industry: and rich mens children may more by their negligence and idleness: which is signified unto us by this proverbe or whake, saying, Riches breeds pride, pride breeds poverty, poverty breeds humilitie, humilitie breeds riches, and riches againe brings pride. Wherefore the good father must be admonished that he trust not too much in the goodness of his nature, that he thinke that not onely sufficient to keepe his children good: But beholding them with  
an



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an eye, rather abused then pittifull and fatherly, be must  
saue to better their good nature, in stirring them vp to  
vertuous deeds, for it is not enough to be well bozne, but  
also to be well brought vp.

### CHAP. III.

¶ What great Care a man ought to haue in the choice of his  
Wife, & what circumspection ought to be had therein,  
likewise shewing, that many mischaynces often  
happen to the Children through the ma-  
nyfolde imperfections of the Pa-  
rents.



EARE will now retorne  
again to our former matter, in  
the choice of a good Wife, which  
must therefore first of al, be wel  
and thoroughly informed of the  
modest behauiour and of the ho-  
nest carpage of the Mother all  
her life-time before, in hope that  
if the Mother hath alwayes go-  
uerned her life wel, the daughter

will follow hir honest steps and good nature, and Condi-  
tions: Yet it is not enough for to know the qualities of the  
mother, but we must likewise be partly in-lighted into the  
Conditions of the father, for it oftentimes falleth out for,  
that the Children do (most continually) draw some imper-  
fections from one of them, which the other (doubtles) is  
clearly void of.

We must also consider, that if it be true, that Educa-  
tion will change nature, it is requisite not onely to know  
whether ones wife be borne of good parents, but also whe-  
ther she haue bene orderly and well brought vp: which

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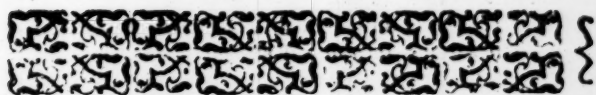
alwaies commeth not to passe: for there are some who having but one Daughter, are so blinded with the eyes, treame how they beare her, that they will not haue her hindred of her will in any thing, but suffer her to line in all wanton pleasure and dillicasse, which afterwards is the cause of many inconueniences, yet for all that the husband must not be discouraged for the too much tendernes of the parents ouer her: for she being yet but young with the helpe of her good Nature, he may easely, like a tender twigg, make her straight, if she begin to grow crooked, and with graue admonitions refozm her wanton minde: thereby we may gather, that it is better to marry a young girle, then a maide of ripe yeares who is hardly brought to leaue her olde qualitties, and euill trickes, if she haue but once taken any taste of them in her youth or Childehood.

Yet there are some that are of a cleane contrary opinion to mine, who holde it better for a man to take a wife which is well in yeares, and of good discretion (knowing how to order a house in good sort) then to take one of these Infants, newly come from their Mothers paps, whom a man must eyther teach himselfe, or else appoynt an other to be a Governour in his house.

Surely some would thinke that that man who hauing such a wife, should die for very shame, especially when any strangers should come to his house, to whom he would willingly giue good entertainment, and then his young wife being a sottish, simple Creature, knoweth neyther how to aske a question, nor how to make an answer, nor how to talke to herselfe like a wise and gallant wench: therefore I thinke (if she be not able to performe that) it were best for her husband to lacke her vp, and say that she is sick in her bed, because that strangers may not perceiue her qualitties and conditions: which if they should see, it would be a great reproach to her.

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CHAP. IIII.

¶ How an vntoward young woman, or a wanton wife may be easily gouerned by her husband, if she haue any good nature or modeltie in her at all, especially if the man himselfe bee of any reasonable Gouerment.



N mine opinion, I doe fully perswade my selfe, that a man shall neuer finde a young woman so vn- toward and wanton, but that lining wel and orderly with him, hee will in a short time chaunge her manners, and frame her to his fance: But touching this point, if we do wel consider how differēt

the opinion of many Husbantes are, and how diuers the Customes of diuers Countreys are, wee shall stay so long about this matter: for certainly, some Husbantes are so kinde-hearted, that they with their wives in any sort so to giue their friends Entertainment when they come to their houses, they thinking themselves most happy to haue wives that know how to behaue themselves well in that point, and they are glad that the World may knowe, that there shineth in their house so rare & precious a pearle and Jewell and one that can performe all things (without fearing) to her owne Comfört, and her Husbantes great content.

Now on the other side, there are some Husbantes that are

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are of this humoꝝ, that they thinke it a great dishonour vnto them, that their wiues should be skulld in any thing else, but in sowing, spinning, knitting or other such woꝝke as they haue ener bin trayned by vnto. And if any Traueller happen to come to their houses, they eether run quickely to them-selues or else send some of their seruants, to giue their wiues warning to withdraue themselues out of sight, whiche immediatly they doe, and soe they are saine to hide themselues in a coꝝner vntill such time as their Guest is gone a way: Euen no otherwise, but as the Chicken doth when he perceiueth the hawke comming, he flyeth amongst the wades, or else into some bush or hedg to hide himselfe in, for feare of further daunger that might ensue.

I woulde not with any one to dispute, which of these Husbannes doe best. (I meane) Eether they which shew their wiues, or they that shut them by when their friends come to their houses.

Barry I say (in my foolish opinion) that all the Honour, or all the Blame, that may arise eether way, falleth not vpon the Wifes head, but vpon the Husbannes: But to returne againe to our purpose, a very young wife is easie to be framed to the pleasure of her Husband: And although at some times her husband must be saine to be her master to direct her: Yet it doth him much good to see his precepts readily followed, and he is pꝛoud that he hath framed her with his owne hand, to his owne hurt. and I thinke it be for nothing else, that it is counted a double paine to marry a Widowe, but that she must be first made to forget the qualities of her first Husband, and then made to dounce after the pipe of the second, which is a thing hard to be done.

He thinks also, that these second mariages, haue the taste of Colewoꝝke twice sodden, being so much the moꝝe hurtfull, if both the parties haue bene twice married, and thereupon I am put in minde of a merry tale, that hapned be,

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bestwylt two parties being twice married.

There was a husband, that on a time fell out with his wife, as they sat at dinner together: the wife in despite of the husband gaue halfe the meate that was vpon the table, to a poore man that came to the doore, saying, I giue it thee for my first husbands sake.

Now the husband seeing this, toke the other halfe, and gaue it him also: saying, I giue thee this for my first wifes sake, and so they were faine to dine both with dry bread.

CHAP. V.

¶ When a Man or a Woman hath bin once Married, and afterwards becommeth a Widdower, or a Widdow againe, what great inconuenience hapneth often to the Children by Sep-mothers: especially if that both the Parents, doe not agree well together.



HERE is as yet, a farre greater inconuenience then all this that hath bin heretofore spoken of, that is, for that y<sup>e</sup> second marrying is oftentimes very preiudiciall & hurtfull to the Children of the first marrying, which (as God knoweth) are too often put to trie their Stepmothers Crueltye, who receiuing the least discontentment (that may bee) at their Husbands handes, doe laye as their Backes are turned away, reuenged themselves vpon their Children, and beat them most pittrouly that cannot doe with all.

Wherefore, I thinke, that as it is better for a woman to chuse a young Wife, then one that is in yeres, so ought to  
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likewise, to marry while hee himselfe is young and not so  
stay till his Haires war gray: for being both young, they  
are the like-lier to haue chilozen, and the like-lyer to liue  
to see the byring vp of them, and in their olde age, to  
enioy their seruice and comfort: At which time the Chil-  
dren may do as much for their Parents, as their Parents  
did for them before in their youth.

But now I must needs confesse, that all this talke is  
besides the matter: for I haue hetherto spent the time, in a  
discourse, which tendeth to no other end, but to teach a man  
to chuse a wife that is young, well bozne, well brought vp,  
reasonably rich, indifferent beautifull, of a sound and good  
iudgement, and of a good wit and capacite: But we haue  
not yet spoken a worde, of the manner of life betwixt the  
husband and the wife, as our purpose was to doe.

### CHAP. VI.

¶ Heere followeth the manner of life, that ought to bee  
obserued and kept, betwixt Man and Wife: and  
how a man were better to chuse a young Wife,  
then to take one that is aged.



**THINKE** that to liue kindly with ones  
wife, it is necessaris, that he be well framed  
to loue her: therefore it is needefull first to  
learne, to know her good qualities and con-  
ditions, and which are the good parts of a  
woman, whereby men are induced to loue them.

Likewise it is requisite for the father that loueth his  
Daughter, before he marry her, to list thoroughly the qua-  
lities, behaviour, and life of his sonne in lawe: for it is a  
true saying, that he which lighteth vpon a good sonne in  
law, getteth a good sonne, and he that matcheth with an ill  
one, casteth away his daughter.

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Now the husband knowing the goodnes of his wife, being to live with her, he must abuse all things, love her most hartely and vnfaignedly, for to the Lawe of God commaundeth him for that is the strong foundation, which surely upholdeth Marriage, and that being neglected by the husband, breedeth him great shame and Infamy: for not in louing that, which he hath with care and diligence gotten, and once iudged worthy his loue: He manifestly sheweth himselfe to be vnconstant and fantastickall, and that he were better to be matcht with some fury of Hell, then with a louing wife, if he be of that condition himselfe.

Wherefore the Husband ought to accompany his loue with a continuall feare, to lose by his owne fault, the goodwill of his wife, for he cannot giue her a more assured signe of her honest loue, then in behauing himselfe towards her, in such sort as he would haue her vse her selfe to worde him, which doing, he shall be sure to kinde her both kinde and louing vnto him.

For let all men be assured, that the greatest part of the faults committed by wiues in this age, take the beginning from the faults of their husbands, who for the most part require of their wiues, such an exact obseruing of the Lawes of Marriage, but they themselves make no account of them.

You shall see some husbands, that both in wordes and deeds will vse such rigour towards their wiues, and shewe such superiourity ouer them, as is commonly vsed towards slaves, and if abroad they by chaunce receive any iniurie, then their wiues are sure to go to wracke for it when they come home: shewing themselves towards others, and goodly men, towards their poore wiues.

By reason whereof, it is no maruaile if being overcome with griefe and rage, they call to the diuels to help them: and that at that instant, some lasciuious mates take occasion to tempt her, and hope to attaine her, for that they is



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then ready to follow whatsoeuer enuy, wrath and desperacion, shall put into her head.

But on the other side, when the wife knoweth that all the beames of her husbands loue, faith, and loyalty, shine onely vpon her, holding her more deare then all other earthly thinges, you shall see her consume cleane away in burning flames of loue, and cast al her care in thinking and doing, that which she knoweth will please him: And make sure account, that a friend loneth not so well his friend, a brother his brother, or a childe his father, as a wife doth her husband: whereof there ariseth on both sides such assurance of trust, and securitie of minde, as maketh them liue in most contented happynes together.

But againe, the assurance of trust, and tranquillitie of minde, posseth not the hearts of all husbands, for I am fully perswaded, that there are a number in the world (though they set a good face on the matter) which doe in hart mistrust their wifes behauiour: this common distrust that men haue of their wifes, doth truly procede from the weakenes of loue, which is vsuall with most men.

For certainly make this account, that at the gate where suspicion commeth in, loue goeth out.

But if perchance the husband haue some occasion giuen him to mistrust, let him examine his owne life well, and he shall finde how the occasion came from himselfe, and that he hath not vsed her, as he ought to haue done: but if he begin to repent himselfe, and begin once to regard her as the one halfe of himselfe, he will also begin to banish suspicion, and to thinke that he which loneth, is beloved, and that in mutuall loue, raigneth inuiolable faith.

But yet there is a certaine inward spirit telleth me, that this rule before spoken of, is rather playd then practised.

For he that would obserue it, must let the keyne lye loose on the womans necke, and must referre the case of both their good names, onely to her small discretion: which is



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not the custome of our country of England, where women are looked too with honest diligence: This reason being, eth an els saying into my minde, which is this.

A dishonest woman cannot be kept in, and an honest woman ought not: But those men that take upon them the keeping of their wives honesty, doe thinke the world will iudge the better of them for it: for they thinke that men laugh at those husbands, which giue their wives the head too much, & they perswade themselves, that if they do not keepe their wives honest, they keepe them not as they ought to doe: Besides, they thinke this with themselves, that the wife seeing the husband take no care of her, will imagin he doth not care for her making (belike) this reckoning, that no man else will desire her.

CHAP. VII.

¶ How some sort of men by giuing of their Wives ouer much liberty, doe perswade themselves that that is the next way to make them honest.



HE other sort of men, which willingly giue their wives their free liberty, perswade themselves that that is the next way to keepe them honest, alledging this reason: that the wife seeing the husband make himselfe master of her honour, is displeased with it, and taketh no more care to keepe it.

But when her honour is committed to her owne keeping, she is carefull of it, as of that which is her owne: besides that we naturallly are desirous of the things forbidden, and we know that there is nothing lesse, who haue free power to sinne, and in troth she is only to be counted honest indeede, who hauing liberty to doe amisse, doth it not.

But now to rid vs out of these diuers opinions, I am

### The Court of good Counsell.

purposed to goe an another way to worke : For as we se oftentimes two posters beare vp together one burthen: so the Husband and Wife being two bodies, ought to vpholde one onely mind and honour: And to beare it vp vprightly: there must be kept such an indifferent measure, that the one haue no greater charge then the other, but that they leane to ecb other of them a iust part: taking especiall heede that neither of them draw this way or that way: For if one drawe backe any thing, it is enough to lay the cartage in the mire: I say then once againe, that there is nothing that maketh a moze equal coniunction in good liking, then to exercise themselves in faithfull and seruent love, which once beginning to faile cyther, on the one side, or the other, their honour soorthwith falleth to the ground.

There is not any man of vnderstanding, but he may soon consider with himselfe, that there is nothing doth moze in venom and inrage the wife, then the dishonest life of her husband, so; keeping no sayth with her, he must not loke that she should kepe promise with him: For as the saying is, he that doth not as he ought, must not loke to be done to as he would.

And I will say vnto you, that in the iudgement of the wise, the adulterer deserueth so much the moze grieuous punishment: by how much moze he ought to surmount his wife in vertue, and direct her by his example.

Poorener the husband must consider what his authoritie is, and how farr it reacheth ouer his Wife: For some men kepe their wines in such awe, that they obey them not as their Lord and Maister, but as a Tyrant: so that conuerting Love into feare, they make the poze women weary of their lines, and desirous of death.

After which ill vsage, not without iust cause they bere, as the pzonerbe: When their husband goeth about to make earth of them: they goe about to make flesh without him: For the husband must not perswade himselfe that he is a bone

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done his wife, as the Prince ouer his subjects, or the Shepheard ouer his sheepe, but as the mind ouer the body, which are linked together by a certaine naturall amitie: But rather we must consider, that man was not made of the woman, but the woman of the man, and was taken, not out of the head, that she should beare rule ouer man, nor out of the fete, that she should be troden downe by him, but out of the side, where is the seate of the hart, to the end he should loue her hartely, and as his owne selfe.

### CHAP. VIII.

¶ Of the great care that every Husband ought to haue, for the keeping and maintayning of his Wife, whereby that through want she be not driuen to alter her manners and conditions.



HE Husband likewise must provide to satisfie, the honest desires of his Wife, so that neyther by necessity, nor superfluitie, she be prouoked to dishonesty: and he must remember that ease, and disease, make women oftentimes vnchaste: And so; as much as many learned writers haue set downe, the behauiour of the husband towards the Wife, it shall suffice to say, that he must account of his Wife as his onely treasure on earth: and the most precious Jewell he hath in the world.

Wherefore he must take heed, that by his fault the price of her, fall not, he must also remember, that there is nothing more due to the wife, then the faithfull, honest, and louing company of her husband.

He must also vouchsafe, in signe of loue to deliuer vnto her his thoughts and secret counsels, so; many haue found much profit in following their wifes counsell: yea a man is happy that hath a louing wife to impart his good fortune vnto,

### The Court of good Counsell.

unto, whose hartie reioycing at it, redoubleth his ioy: And if he disclole any ill hap vnto her, he lighteneth his griefe, eyther by comfortyng him louingly, or by helping to beare a part of it patiently.

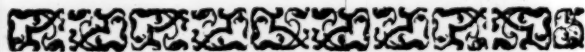
Now if the husband, chauce to espy any fault in his wife, eyther in words, gesture, or doings, he must reprehend her, not reprobachfully nor angerly, but as one that is carefull of her honesty, and what opinion others carry of her, and this must alwayes be done secretly betwene themselves, remembryng the saying, that a man must neyther chide, nor play with his wife, in the presence of others: for the one beloygeth her imperfections, and the other his folly.

For as dallying in open Assemblies, is to be misliked: So is not a fowle frowning countenance to be liked: for it maketh others to pittie her hard life, that she leadeth with him.

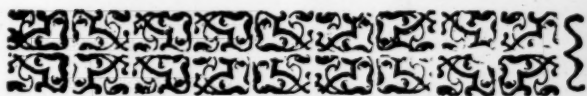
Therefore, I would alwaies haue them shew themselves to their wiues, both in speech and countenance, gentle and amiable, not making a iest at that reason which is alleged by her, although sometimes, it be cleane contrary to his minde.

Thus much haue I spoken touching the husband, now will I speake of the charge of the wife: To begin, where as Gods Lawe commaundeth the wife, not onely to loue her husband, but besides to be subiect and obedient to him: And therefore they must be put in minde that the sage matron Sara, called her husband Lord and Master.

CHAP



The Court of good Councell.



CHAP. IX.

¶ Herein is shewed the loue and obedience of the Wife to-  
wardes her Husband, and how that a woman that  
regardeth her owne credit, ought to refuse the  
company of a woman that hath an ill name,  
or deserueth any cause of suspicion.



VT now me thinkes I heare some say,  
that those wiues haue god hap, whose  
husbands are obedient to them, submit-  
ting themselves to their wiues com-  
mandment.

I terme that rather mishapp then ill  
lucke, for that such husbands for the most  
part, are soles, doults, asses, beastes, and are commonly  
termed wittoles, that they beleeue so well, that they make  
it an ill conscience to mistrust any ill though they see an  
other and their wife in bed together, wherof it cometh  
often to passe, that their silly wiues are like a body without  
a head, and suffer themselves to goe astray.

And though they be of god discretion and vnderstanding  
yet the world maketh no account of them: whereas con-  
trarywise, the wisdom, valure and authoritie of the hus-  
band, serueth as a buckler, to defend the good name of his  
wife, who thereby is had in more reputation.

Yet we see that women are glad, to mate with husbands  
that are gentle natured, and a little foolish, that they may  
keepe them vnder.

But in my opinion, those which had rather command

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ouer

### The Court of good Councell.

ouer soles, then obey the wise, are like to those that had rather leade a blind man in the way, then follow another having his perfect sight, and knoweth the direct way they must take.

But such wises neede not make boast of their sufficiency: for at this day the race of the certaine women are wone out: and therefore it is best for them to be content to let their husbands weare the breeches.

A man may well give women this good Councell, but there be few of them that will be so good as follow it: and which sake not still to beare rule over their husbands.

It is a thing reasonable and agreeable to nature, that the stronger should commaund over the weaker: yet some women have the right quality to order things so well that their husbands should be thought to wrong them greatly, if they should finde fault with them.

Whereupon Cato was wont to say to the Romans: we commaund over all the world, and wises commaund over us: and surely there is no doubt, but that many rulers and governours of Citties and Countreys, are over-ruled by their wises: But as those women know how in time and place to be obedient to their husbands: So there are some such shameles women, that they will not at any time be commanded, but by their exclamations, scolding and bawling, continually: alwayes with standing their husbands' wills, and make a mock at them, playing with them a thousand shrewd pranks, which caused a certaine King to say that they were very soles, that would follow their wises running away.

This saying puts me in minde of a merry Jest of a husband, who, his wife having drowned her selfe in a River, went crying along the River side, seeking her against the streame: and being tolde that there was no question, but that she was gone downe with the streame. Alas saith he, I cannot thinke it, for as in her life time she used to be ever

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ry thing against the bayze, so now in her death she is surely mounted against the streame.

But to retorne againe to our purpose, I will say that the wife as the weaker vessel, must obey the husband, and as men ought to keepe the Lawes of the country: So women ought to fulfill the comandements of their husbands, by which vnde they become Mistresses of the house.

I could here bring in diuers vertuous women, who cloathing themselves with humility, haue caused their husbands to cast off pride, cruelty, and other wicked vices: whereby some haue pardoned their enemies, and drawne backe their hands from doing vengeance.

Other some haue vndone vnlawfull bargaines, lest swearing, and other vanities: and giuen themselves to deuotion, and the health of their soules, they being brought thereunto by the honest and earnest perswasions and instruction of their wiues.

But in an other sort, notwithstanding the woman for her husband faile in the loue, which he oweth her, yet she must not do as he doth, but supply vertuously his default: As touching the worlde, that for her part, she beareth the crosse her selfe, which doing she shall haue double rewarde of God, & double praise of the worlde: where by you may gather that the breach of honour is committed moze to the diligence and trust of the wife, then of the husband, and though the husband offend God as much as the wife, in violating the sacred band of Matrimony: Yet the wife ought firmly to print this in her hart, and to remember alwaies, that where the husband by his fault doth but a little blemish his credit, the wife altogether loseth her good name, and remaineth spotted with such infamy, that she can neuer recover her honour againe: neither by any repentance, nor by amendment of her life.

Wherefore let a wise woman stop her eares against the allurements of those which lye in waight for her chastitie: and to keepe moze safely her honestie both in deede



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And in woꝝde.

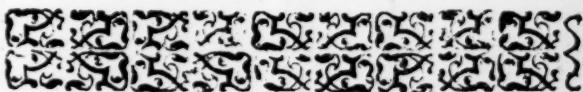
Likewiſe let her aboide ſo much as ſhe may, the company of women that haue an ill name: who inducenoꝝ by their naughty faſhions, and diſhoneſt ſpeeches, to bring others to doe as they doe: and wiſh wiſh all their harts that all women were like themſelues.

But the wiſe muſt alſo know, that it is not ſufficient to be honeſt, and innocent in deede: but likewiſe to auoide all ſuſpition of diſhoneſty, and if ſhe loke well into the matter, ſhee ſhall finde ſmall difference (in reſpect of the woꝝld) betweene being naughty, and being thought naughty.

Therefore a wiſe woman will ſhun all lightnes and vanity, and keepe her ſelfe from giuing her huſband, oꝝ any other, the leaſt ſuſpition in the woꝝld, knowing that a woman of a ſuſpected Chaſtitie, liueth but in a miſerable caſe, and when ſhee heareth other women ill ſpoken of, let her thinke in her minde, what may be ſpoken of her, imagining wiſh her ſelfe; that when a woman is once in an ill name, whether it be deſeruedly, oꝝ without cauſe, ſhe hath much adoe to reconer againe her honour: ſhe muſt not beare her ſelfe, ſo boldly vpon her honeſt meaning, to thinke that God will alwayes holde his hand ouer her head: foꝝ he oftentimes ſuffereth a woman to be reſpoued wrongfully, foꝝ a puniſhment of her lightnes and vanity: foꝝ it is as common a matter foꝝ women to ſhew themſelues baine and light, as foꝝ peacocks to ſpread their tayles.

Therefore I may boldly ſay this: when wee haue once taken all vanity from a woman, a man ſhall be able to take nothing elſe from her.





CHAP. X.

**A**n admonition to the wife and discreet woman, how to  
gouverne her selfe: shewing, that chastitie ioyned  
with vanity, deserueth no commendations at all.

And how many women giue occasion to be  
ill thought of, for these fower causes fol-  
lowing. (*Viz*) Deedes, Lookes,  
Wordes and Apparell.



**W**E will briefly comprehend the  
summe of that we haue said and ad-  
monish the wife, that Chastity ioyn-  
ed with vanity, deserueth no com-  
mendations at all, but rather yeth  
open to the saying of King Demetrius:  
who hearing a man finde  
fault with one of his Concubines,  
said vnto him: My Concubine is

far more modest, then thy wife: Therefore a woman  
must take heed, that she giue not men occasion to thinke  
hardly of her, eyther by her Deedes, Wordes, Lookes  
or Apparell.

The mention of this Apparell, not so imboldens me,  
that I cannot chuse, but speake of the abuse which is com-  
mitted now a dayes in our country in the ornaments and  
trimming vp of women, who bestow vpon garments all  
their husbands substance: and in garding and trimming  
of them, all the Dowry which they brought with them,  
which maketh me amazed at it: and that which greueneth

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the most is to see howe Husbands not onely consent to such excesse charge, but also are pleased well with the basittie which their wiues shew in the Strumpet-like dressing of their heads, whereby they make men rather laugh at them, then like of them: and I see not how it is possible for men, to maintayne their Wiues in such costly manner, as they doe now a dayes in England: But that they must let out their mone to Usurie, and vse other deceitfull words and meanes.

I will not say they keepe their wiues so byane by secret counselling and cut-throate bargaines: And that otherwise they live poorly, and fare hardly, purging the Sinne of pride, with the abstinencie of the mouth making their seruantes dye with Hunger: though women be very curious in their attyre: Yet it is the hayze that they make most adoe about, and there are no sorts of Wyntments which they will not pzone, to make their hayze of the byanest collour, in so much that many in going about to alter the collour of their hayze, by naughty medicines, haue wrought their owne deaths: But their folly this day is so great, that by meanes of such trumpery, when they see their heads little ake, and their byaynes to be a little dyltempered: yet as murderers of themselves, they will not giue over this shamefull and deadly practise.

But if they knew wherein consisted the commendation of women, they would sit by most part of the night, and rise betime in the morning, to bestow all the forenone in dressing of their heads, and if they would consider with themselves, that those which trim by themselves least, are trimmed by best.

I haue bene alwayes of this minde, that those women whose mindes are not decked with vertue, are those which labour above others in decking by their Wodges, thinking belike to haue as good lucke as the Lapwing, who though

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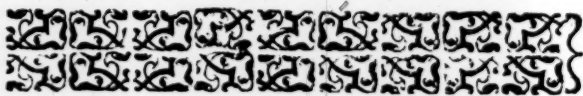
though he be but a vile Wyde, and liueth most in dirty lakes, and desert places: yet at the mariage of the Eagle, he was honozable aboue all other wydes, because of the crowne or cap vpon her head, and of her pyed feathers.

But it happeneth to women oftentimes cleane contrary: For the multitude of ornaments conereth that little good which is in them by Nature: and the glistering of their Jewels, dimmeth the shining of their vertues: and it is commonly seene, that women, though neuer so honest, are vn-satiabie of such trifles: wherevpon it is sayd that mills and women, euer want something.

But if honest women would aduisedly thinke of the matter, they should perceiue that it is not the gilt wyde, that maketh the horse the better, and that by reason of those affected follies, they liue with suspected honesty.

Let women therefore be carefull, to apparell themselves so modestly, that they may thereby rather please their Husbonds, then make them Jealous ouer them, by attyzing themselves lightly: For men will alway suppose that a light minde is lodged in a gorgeous body.

I haue often noted those dames, which are so curious in their attyre, to be very slais in their houses, and those which neglect such folly, to be very good busiesses: For it is a common saying, that one cannot drinke and whistle altogether: and therefore it is no maraile, if those which spend all the day in tricking their bodies, haue no leasure to set their house well ordered: But let vs make an end of this matter, concluding that it may rightly be said of these costly clad carkasses, that the feathers are more worth then the Wyde.



CHAP. XI.

¶ How a woman ought not (as neere as shee can) giue any occasion to her husband, to prouoke him to anger, neyther ought she to be lealous of him without great cause of desert, shewing also that it is better for her to couer his faults then to disclose them.

**W**ill make short and giue charge to the wife, not onely to avoyde that which may anger her husband, but also to frame her selfe to do that which may please him. for as the glasse is nothing woorth which maketh a sad countenance seme ioyfull, or a ioyfull countenance seme sad: So that woman in my conceipt is a soile, who seeing her husband merry, frowneeth or lowzeth vpon him, or seeing him pensue, sheweth her selfe pleasant. and therefore let her be resolued to frame her selfe to the thoughts of her husband, and to iudge things sweet, or sower according to his taste.

For the diuersity of minds and manners, is nothing fit to maintaine loue and good will.

Let her also by sweet wordes, and louing deeds, shew vnto him all the signes of affection she can: Considering that some husbands hauing bene accustomed to the Amorous curtesses of other women, will thinke that their wiues set no great store by them, if they shew them not the like

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or greater.

And in any wise let her continue her kinnes towards him, least by saying of her wont, she seeme to war colde in lone, or by exceeding her custome shee seeme to cullour some crime, whereby she may dye some foolish toy into his head, which Jealousie, if by chance he be once possess withall, she must labour, by all meanes possible to rid him of it. Not doing as some foolish women doe, who being vn-wisely, and to their owne great hurt, take to continue that suspicion in their husbands, that others laye sedge to their owne chastitie.

But now me thinks I heare some aske me this question, whether those women doe well who make their husbands priuy to it when they are importuned with any unlawful request.

But those women in my opinion are commonly blamed, for that there commeth much harme by it, and I thinke it ill done: for thereby she doth not be quiet, but trouble to her husband, making them doubt, least revealing one loue, she conceale an other: and which is worse it breedeth a quarell betwene the husband and louer, whereof much mischief may ensue.

But a wise woman will alwayes like better that her husband should heare by the report of others: of the repulse which she shall give her lover, then to make boast of her honesty her selfe.

And a wise husband will holde himselfe there with the better content, and be the more assured in his minde of his wifes honest dealing: but to prevent all mistrust, it behooveth an honest woman, to shew her selfe so sober and chaste in countenance, that no man may be so hardy to assayle her.

For indeede Castles that come to Parly, are commonly at the poynt to render, but if she chance to be set upon, let her make this answer, which once a vertuous damsell

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made vnto her louer, that was this.

While I was a maide, I was at the disposition of my parents, but now I am a woman married I stand at the pleasure of my husband: wherefoze I were best to speake to him, and know his minde what I shall doe.

And if her husband be out of the way, let her behaue her selfe as if he were present, and to shew him at his returne, in what profitable worke of the house she hath spent her time in his absence, whereby she shall be both the better liked of, and more commended of him.

A wise husband in deede will take great pleasure in such things, but yet there are some men that are so testy and froward, that they will neuer be content with any thing their wiues can doe: but doe most commonly so take on with them, that they make them with themselves out of the world, therefore I will teach those poore soules some remedy against that mischiefe.

If her husband be rough and terrible vnto her, she must overcome him by humilitie.

If he chide and brawle with her, she must holde her peace for the answer of a wise woman is silence, and she must stay to bitter her minde, till he be appeased; if he be obstinate, let not her be ouerthwart, nor doe as the woman did, to whom her husband brought for their supper two Thrushes: but she would needs say that they were Black-birds, he replying againe that they were thrushes: and she holding that they were Black-birds, he in his anger gaue her a box on the eare, and yet for all that, when the Thrushes were serued to the table, she termed them Black-birds, whereupon her husband fell to beating her againe: A weeke after she put him in minde againe of the Black-birds continuing in her obstinacie, till he fell to his olde remedy: But this matter ended not thus, for at the yeares end, she hit him in the teeth, how he had beate her for two Black-birds, and she said it was for two Thrushes,

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Whynthes, but she said he was deceaued, and so was well beaten for it againe: But to returne againe to our purpose, I will set downe a fewe moze admonitions for the wife, how she may continue in loue and goodwill with her husband.

CHAP. XII.

¶ Hereafter followeth certaine Admonitions how the wife may continue, her loue and good will towards her husband.



Woman cannot possible doe any thing that may make her Husband moze in loue with her, then to play the good Huswife in her house: For it not onely doth him good to see his wife so thristily giuen; but besides hee conceaith a good opinion of her honestie, seeing her take such great paines, and exercise her body in woorkes belonging to her house, whereby she getteth a naturall coulour, and that vertuous vermillion, which falleth of neither with sweating, neither with weeping. nor with blowing, nor with wishting: which maketh him deny her no necessary thing belonging to the house.

Also when he seeth her so carefull to keepe them in good order, which is not the fashion of those light huswives, that liue without doing any thing, without caring for husband, children, or any other household busines: shewing manifestly that though her body be in the house, yet her minde is abroad, which soundeth to her owne shame, and the husbands great disprout.

For it is well knowne, when the Pillis is buisied in



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vanities, the seruants take little care of her profit, but looke to their owne matter, as the common saying is, while the mistresse playeth, the maide strageth, and as the wife ought busily to looke about her house, so it is vnseemly for the husband to meddle with matters within doores.

But if his hap be so ill to haue a foolish wife, then it standeth him vpon to supply her imperfections.

But those men are to be laughed at, who hauing wise and sufficient wiues, will (as they say) let their Wens to brew, season the pot, dresse their owne meate, teach the Chamber-maides, and take their wiues office from her: such husbands offend their wiues much, shewing thereby that eyther they mistrust them, or despise them.

Besides that they doe much wrong to themselves, and shew thereby their want of humanitie for if they were imploied abroad in matters of importance, belonging to men of discretion, they would (being at home) be now desirous rather to take their ease, then trouble their wife and seruants in meddling with their matters.

Forthermore, they woulde consider with themselves, that the rule of the house belongeth to the wife, and that God hath made women more fearefull then men, to the end they should be more fit for the wary matching and keeping of the house, whereunto a carefull feare oftentimes is requisite: I deny not but the husband ought to know how matters goe in his house, to provide abroad for things accordingly, and now & then to correct some faults which his wife perchance eyther will not, or cannot.

But it is great reason that she being as it were, the sterne of the house the husband should commit vnto her the whole gouernment of it, as a thing belonging vnto her.

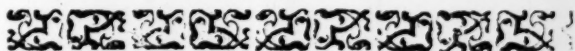
For the rest you must know, that as in aduersitie and trouble true friends are knowne: so the wife cannot by any meanes more surely binde the goodwill of her husband to her for ever: Then by sticking to him faithfully in his  
next

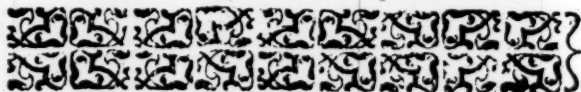


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made and aduersitie, which some women do not, who will gladly be partakers of the prosperity of their husbands, but will not willingly take part of their troubles: Forgetting the example of the sage and wise wife of Methridates, who for her husbands sake, caused her head to be poles, and framed her selfe to ride, and wears armour like a man, and so accompanied him valiantly, faithfully, and patiently, in all his troubles and perils, which gave her husband wonderfull comfort in his aduersity, and let the world to understand, that there is nothing so troublesome and grievous, but that the two hearts of the husband and wife fast linked together, are able to support it, and to passe all griefe and annoy away.

Therefore when the husbands are afflicted with any infirmittie, eyther of body or minde, let the wives be ready both in worde and deede to comfort them, whereby they shall see their love will grow more fervent and faithfull: But now for conclusion, the husband and wife must count all things common betwixne them, having nothing of their owne in particuler, no not so much as the body it selfe, and laying aside pride, they must charitably set their hands to those things that are to be done about the house, belonging to their calling, and to strive in well doing, one to overcome another: whereof will grow such contented quietnes, as happily prolong their lives to olde age: And by the bonde of love and concord, they shall give their children an example, to live in unitie one with another, and their servants to agree together in their busines, and discharge of their duties.





CHAP. XIII.

¶ Of the conuersation of Parents towards their Children. And of the disagreements that oftentimes happen betwixt the Father and the Sonne.



FOR AS MUCH now as I haue made mention of Children and youth, I thinke it fit that from hence forth, according to my determination, to speake of the conuersation that ought to bee betwixt the Parents and the Children: For I thinke it a matter very expedient to be set downe, the orders which they ought to obserue together, for that euen amongst them, there is not for the most part I found that good agreement, and that discreet dealing which ought to be.

For the world is now come to this passe, that the child is no sooner come to any vnderstanding, but that he beginneth to cast in his head of his fathers death: as a little child riding on a lime behinde his father, said simply vnto him: Father when you are dead, I shall ride in the saddle, For there are many great and haughty children, which wish and woulde the death of their fathers.

The fault whercof I know not to whom I shoulde impute it, whether to the fathers, which keepe not their children in such awe, neyther bying them vp in such sort  
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as they ought to doe, or to the childe who knowe not how much they are beholding to their fathers: But in my mind I conclude that the childe rather is to be in the fault, who cannot bring any action against his father, though he doe him neuer so great wrong.

First of all therefore will I begin to excuse the father whom some will thinke to be in fault, who ought to haue informed him in his dutie, when he was young and tender.

If the father giue his sonne good lessons, and he will not hearken vnto them, what can he doe more.

If the father offereth Instructions to his childe with his right hand, and the childe receyueth them with the left, what fault is the father in? None but this (in my opinion) but that he deferreth till enenning, to giue him those Instructions which hee shoulde haue giuen him early in the morning, at the sunne rising, I meane whilst he is young even as it were with the milke of the nurse, not considering that in tender mindes, as it were in war, a man may make what impression he list.

But I know not how to excuse the childe, who after their father hath nourished and brought them vp carefully vnder the learned men, and instructed them in the faith of Christ: in the end run astray, liuing lewdly, bring forth fruit vnworthie their bringing vp.

I maruaile not so much, that a childe vertuously brought vp sometime falleth out naught, but I count it straining and as it were against nature, that both the father and the sonne, being both honest men, and for their good dealing well spoken of by all men, it shoulde often fall out that they cannot agree together in one house, but live in continuall strife and variance, and agreeing well in publicke affayres, still disagree about household matters, whereof I could bring forth many examples.

But this I must say, that the sonne in duty ought to suffer his

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his father to command ouer him, and that he ought to obey him, without any resistance: And that their conuersation may frame the better: I thinke it necessarie to counsell the father, how he ought to procede in his fatherly iurisdiction, that he excede not the bonds of reason, and giue not his sonne cause to finde fault with him, in his hart, and to thinke himselfe ill dealt withall by him: by meanes whereof, he wayeth colde in the loue and reuerence, he ought to beare to his father.

I cannot forget the olde saying, that few children are like the father, and that many of them are worse, and those that are better, are very rare and thin sownen: therefore I would willingly search out the cause, why so few Children resemble the father, and answer to the hope he conceaueth of them.

### CHAP. XIII.

¶ Of the great discomfort that Children many tymes bring to their Parents, through their mis-deameanor towards their parents: And of the euill successe that oftentimes hapneth thereby.



**F**IRST it is to be considered that Children being small or no comfort to their Parents, if Nature and Fortune be not well tempered in them: For as a fruitful graine sownen in a soyle vnfit for it, bringeth forth no increase: So a child that is naturally giuen to learning, will neuer doe well, if he be set to husbandry: so much it becometh the father to find out in his Child-hood, whereunto he is most inclined. Therefore it becometh fathers to vse discretion in this point,

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point, that isto finde out the naturall inclination of their children, the which is best done in their Infancy, as the proverbe is, that by the morning it may be gathered, how all the day will prove after, whether it will be eyther faire or soule.

I thinke this counsell most necessary to be respected by the fathers, who force their Children to enter into trade of life, which is altogether contrary to their mindes, and therefore no marvaile though they receive small comfort of them: for therof many times insueth the dishonour of their house, and which is worse great offence towards God, as when prynces boyes are put to study divinitie, who even from their mothers wombe desire the warres.

Whole fathers that let their children to things contrary to their disposition, are rather to be pittied then blamed: for that happeneth commonly for lacke of taking hede, but those which thrust their children into Colledges because they are of yeares, to chuse or refuse that life: Are no doubt greatly to be blamed for that they bring their children to it, eyther through feare, or through false persuasions: which is nothing else, but to withstand the will of God, and to take from their children that free choyce which God of his divine goodnes, hath promised them.

Therefore if the father be carefull of the loue and quiet of his house, let him be also carefull to know whether his sonnes mindes, be given eyther to learning, or to armes, or to husbandry, or to marchandize, and when hee shall perceiue he hath drawing him out of the right, let him make him returne into it forthwith, and let him againe where he should be, otherwile let him allure himselfe, that a thing ill begun will come to a worse end.

Seeing we are to search why children oftentimes fall not out according to the good hope of their parents, we have neede to begin at the milk they sucke in their cradles, for that the nurses milke is of such force, that the blessing  
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of maketh the child take after her, then after the mother which brought him into the world: and when I remember the customs of diuers women in France, who bring vp their Infants onely with the milke of beastes: I thinke thereof it cometh that diuers of them are so fierce and cruell, that by their ill life, many of them hurt themselves scarce to be indued with that reason proper to men.

I am of mind without doubt, that the effects of the milke is maruelous, and it is a thing certaine, that if a lambe be nourished with the milke of a Goate, or a kidd with the milke of a yeau, the kidd will haue a very soft hayze, and the Lambe a very rough and harp wooll.

And therefore it is thought that as the child be by reason of the milke, taketh after the complexion of the Nurse.

So the disposition of the minde, foloweth the complexion of the body: and thereof also it cometh, that the daughters of honest women, oftentimes grow altogether vn-like them both in body and minde: so that to diliner Children from their mothers to nurses, cannot be said to be other then a corrupting of nature.

But if wee should make mention of this first nourishment, we should haue spoken of it, when we discoursed of vnfortunate marriages, but I neyther spake of it there, neyther will doe here.

The reason I forbear to speake of it, is, for that women at this day, are so curious of their comelines, or rather of their vanitie, that they had rather to peruert the nature of their children, then change the forme of their hard and round papps.

Whereof it cometh often to passe, that the children fashioning themselves to the humours of their nurses, swaue from the loue and dutie they owe to their mothers, and haue not in them the blood which moueth them: to obey: which is manifest by the example of a bastard in Italy, who returning from the warres laden with the spoiles of the

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the enemy, had his mother and his nurse coming before him, he gave to his mother a silver ring, and to his nurse a chayne of golde, which his mother misliking with, he tolde her, she was to blame to doe so, saying: You boze me but nine monethes in your wombe, but my nurse kept me with her teats the space of two yeares, that which I hold of you is my body, which you gave me scarce honestly, but that which I have of her proceeded of a pure affection.

And moreover as soone as I was bozne, you depzied me of your company, and banished me your pzesence: but she most gratioously received me (banished as I was) betweene her armes, and bled me so wel, that she hath brought me to this you see: these reasons with others, stopped his mothers mouth, being ashamed, and made his nurse further in love with him: but returne we againe to our matter.

Seeing that diuers women will not be the whole mother of their children. they ought at least to be carefull, to chuse good nurses and of a good complexion.

For as the first abuse began in setting out their children to nurse: so consequently followed the second, not to respect the nature of the nurse.

### CHAP. XV.

¶ Herein is shewed the occasions of the great difference, that oftentimes hapneth betweene the Parents and their Children.



VT now let vs goe forward, to shew the occasions of the difference betwix the fathers and their children, holding for certaine, that the difference proceedeth from the trade of life the child is set too, and therefore I say, that it is not enough for the father to know where,



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unto his child is not naturally giuen: if afterward he endeavour not to assist him, and carefully to provide to place him in that Art or Science that he most desires.

Another cause of this difference betwene the father and the child, is when the father loueth himselfe better then his child keeping him with him to play withball, without taking any care to set him to masters which may instruct him in Learning, or to the Court, or to those professions, whereunto his mind is most inclined.

In this many wealthy fathers greatly offend, who beare themselves holde vpon their goods, and neuer take care for the bringing vp of their children, in learning and vertue, but suffer their wits to be dulled with idleness, and gluttony, that (as the prouerbe is) they know not chaffe from cozne, but grow to haue as good iudgement as the Ass, which iudgeth the Cuckoos singing, to be more sweete then the Nightingales: but now some will say, that the more the father keepeth his children about him the more he maketh their manners like to his.

But such men are deceived. for the life of the olde father is no patterne for the young sonne to shape his doings by: and besides in time he will accuse his father, for that hauing opportunitie to send him abroad to get wealth and estimation, he kept him at home, and thereby hindreth his preferment: Therefore those fathers that loue their children will not by keeping them vnder their wings, hinder their preferment, for in my iudgement the father shewes his child the greater signe of goodwill, in letting them goe from him, then in keeping him at home, for thereby he prefers his childs profit before his owne, and if he loue him as he ought by nature: he must also loue his preferment, and seeke to better his estate, liking better that he should dye like a horse in a battell, then liue like a hogge in the mire.

I haue yet made no mention of fathers, which are in-  
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ued with learning, sufficient to make his childe partaker of his knowledge, for in these they be very rare, and if there be any such, yet they will not or they cannot take such paines, nor tye themselves to such a charge, hauing other busines.

Happ if they would undertake it, there is no doubt but great good would come of it, for that the father would instruct the child more carefully, and the child would receiue it more heartily of his father, than of his maister.

For Cato of Rome, himselfe taught his sonne, and brought him to great perfection, without the helpe of any gouernour or maister.

Likewise Octavian Augustus being Emperour toke no scoone to teach his two adoptiue sonnes: but the faultie of this our time is such, that men would count it a monstrous thing to see a father being a gentleman to teach his sonne, but the shame of those fathers is greater, who being neither sufficient nor willing to teach their children themselves take no care to put them out to be instructed by others, such men in my iudgement are very simple, and know not the difference betwene the learned and the ignorant.

Yet for all that, the abuse of this age is such, that the men of our time, will not haue their sonnes breake their heads with study, and in a manner mislike that they should reade, forgetting quite, that the ignorant in comparison of the learned, are worse then dead, and that rich men without learning, are bodies without minde, and learned by Diogenes, were with golden fleeces: and therefore they ought to be more carefull to instruct their children in learning, for as the poore are bound to study by necessity, so the rich are hindered from it by superfluitie: and they consider not vntill it be too late, that learning is more necessary for rich men, then for poore: for the rich haue more dealings in the world, and haue more neede of wit then the poore.

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perier lost, for riches are brittle and fragile, and can hardly last, without they be kept with great wit and wisdom.

And it is certaine that a man liueth better with a little gotten by labour, then a great deale given him by fortune, and those which was proud through abundance of riches, shew themselves not to know what happened to the squire that made his baggs how he had gotten to the top of the pine tree, a little before a tempest blew it downe.

CHAP. XVI.

¶ Of the great wisdom of men, in getting of riches and of the excellencie of many good and learned Masters, now in this age.



ET he now goe a little further, and consider that those which are wise, the richer they are, the better they will consider with themselves how riches are gotten with travail, kept with feare, and lest with griefe: and that he which putteth his trust in them shall be deceived: for the true riches are those, which cannot be lost being

once gotten. and therefore wise fathers will be careful to bring up their children in learning, perswading them that they are neuer rich, until they be learned.

There are in this age many masters excellent in learning, and yet lewd in life: therefore it is the fathers wisdom to be very wary in the choyse of them, least what his sonne getteth one way, he loseth another way, for he must haue as great care to make him vertuous, as learned, and he must haue more care to make him good, then to haue him rich.

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For as one said, if thy sonne be wise and honest, thou shalt leave him good enough: but if he be a fool, thou shalt leave him too much: for fools are not fit to possesse riches.

Now, if the child be not given to learning, the father must not saye to imploy him some other way: for there is nothing more dangerous then an idle young man: and as the tree that blossometh not in the spring time, bringeth forth no fruit in harvest, so he shall neuer come to line honestly when he is a man, who is not vertuously exercised while he is a child.

CHAP. XVII.

¶ Of the euill successe of many children, through the imperfections of their Parents.



BT amongst the other occasions of the ill successe of children, this is one, when the father is careless, to make them in time to raise themselves from the ground, my meaning is, that the father being carefull of his sonnes advancement, is many times so curious to see him instructed in worldly matters, that forgetting how the beginning of Wisdome, is the feare of God, he taketh no care at all to instruct him in the Christian faith: whereof it cometh to passe that many unhappy children trayned vp altogether in worldly affayres, and deuyned of the true light, cannot see the right way, but runneth into perdition.

For the wisdome of the world, is folly with God, and it is a thing impossible for him to liue well that knoweth not God.

Wherefore I would haue parents to take care both for the minde and body of their Children: but because the minde being the more excellent, it is reason to cast our chiefest

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cheafest care vpon it.

And for that the minde in Infants is like a table booke wherein nothing is written, and like a tender twig which may be bowed every way, it is cleare, that vertue or vice may be easily planted in it, and for that it is knowne by p[ro]ofe, that these things are kept best in memo[ry], which are learned in youth: fathers ought to instruct their Children in the best thing they can, especially in the feare and loue of God, holding it for a generall rule, that he which knoweth every thing, and knoweth not God, knoweth nothing, but if the father be diligent to instruct his children in the Lawe of God, he shall get his ioy by it, that his children thereby will doe him the more honour and reuerence, knowing that it is gods will they should do so.

But now let vs returne againe to the former occasion of the ill success of children, to which may be added this, when the father setteth before them a stayned and spotted glasse to looke in, that is, when he giueth them ill example, which the Romans were very circumspect in, whose modesty was so great, that the father would neuer bathe himselfe in the company of his sonne, for it is counted a great fault in the father, to suffer himselfe to be seene naked by his sonne.

It is no maruaile though Cato put Manlius out of the Senat of Rome, onely for kissing his wife in the presence of his daughter.

Therefore the father ought aboue all things to shew him selfe such before them, as he wisheth they should be: for the master doth not them so much good by his instruction, as the father doth them harme by his euill example, for they are by nature lead rather to follow his steps, then their masters p[re]cepts.

For it is so naturall a thing, for the sonne to resemble the father in wicked qualities, as swearing, cursing, and such other vices, that if by chaunce some child doe not follow

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for his father in them but lieth vertuously: yet the world will scarce beleue that he doth so, by reason of the euill opinion they haue of the father, but rather will thinke that the childe is heire to his vices, as well as to his lands: and when they can find no fault with him any way, some one or other will not stick to hit him in the earth, that he was the sonne of a wicked man.

Likewise if the father be honest, and the sonne lewde, the fathers good name is called in question through the sonnes folly.

And many men thinke it impossible that the sonne should tread awry, vnles he were by his father led thereto.

Ant thereupon it is thought, that those men which vse so extreme seueritie towardes their childezen is not done so much vpon displeasures that take against them, as for the care they haue to maintaine their owne credit.

I would therefore haue all fathers to frame themselves to liue well and orderly, as well for their owne sakes, as for the benefit of their childezen, who seeing vertue shining in their fathers deeds, will haue a desire in all goodnes to folloze their steps.

For when childezen see their fathers seruants of the house stand reuerently waiting vpon him, and ready at the holding vp of his finger, to do his commaundements, they will thereby take example to doe their dutie likewise, and not be lesse obedient then seruants and straungers, and besides endeavour to be like to their father in deeds, that they may in time to come receiue the like reuerence of their seruants, as they see their father doe of his: For the father that giueth an ill example to the child, in time shall be had in contempt by the child, so that he shall neither receiue succour of him in his latter dayes, nor at his death, that last duty to close vp his eyes: besides the father liuing disorderly many times make hand of those goods which his Childezen should liue by.

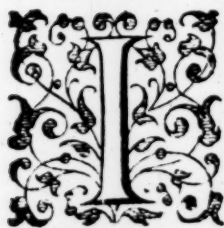
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I will now passe further to more occasions of the vni-  
fortunate course of life, betwene the father and the child,  
whereof there are two that come into my minde: the one  
is when the father is more then a mother, the other when  
he is more then a father.

By meaning how he should be more then a mother, is,  
when he is so blinded that he saith not for imperfections of  
his child. or if he see them, yet is ready to commend them,  
or to excuse them in such sort, that if his sonne be haughtie  
or bare-bain'd, he termeth him courageous: if he be base-  
minde, he commendeth him modest: if a prating boy, he will  
honor him an Orator: and in flattering thus himselfe, he  
thinkes him the best Child in the world: with which  
blindnes, the fathers of one onely child, are for the most  
part stricken.

### CHAP. XVIII.

¶ Of the lewdnes of many children, through the want of  
their good bringing vp whilst they are young: And  
of the ouer-sight of the Parents in suffering of  
them to grow too old or stuborne before  
they breake them of their obstinacie.



Must needs in this place menti-  
on vnto you a youth of sixteen or  
seene yeares of age, of a ready  
wit, but otherwise vicious and  
lewd of life which hapned through  
the fault of the father and mother,  
who were so far from correcting  
him, that they durst not so much  
as threaten him, nor say any word  
to him that might displease him: and I remember when  
he was five or six yeares olde, if any tolde them that  
they



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they must rebuke him for some faulte he had done, they would excuse him by and by, saying, he was not yet of age to know his fault: And being seauen or eight yeares olde they would neuer beate him, nor threaten him, least though some great feare his blood should be chased or inflamed, whereby he might be cast into an ague.

So, at ten yeares olde, they thought not good to trouble nor molest him, alledging that stripes and threats would so much pull downe his courage, and take from him his stout and proud stomacke, and though now for his haughty conditions he be hated of all the whole Cittie yet they leane not to excuse him still, saying, he must first growe, and then after be wise, and that within so many dayes they will send him to schoole, where he shall learne wit.

But now many a one looks when hee shall be of age to be hanged on the gallows, to heare him before the people to lay the fault upon his father and mother, and thus curse their foolish lone, and shamefull cockering, attempting as one did once, to teare their nose and their eares off with his teeth.

### CHAP. XIX.

¶ Yf a childe be of neuer so good a wit, yet for want of good bringing vp, groweth to be over-bad, and base in conditions: and thus oftentimes fall eth out, by the cockering of their Parents.



Y this example in the former Chapter recited, it is verified that a child though of neuer so good a wit, yet being ill brought up groweth to be bad, but this great cockering and compassion is proper to the mother, who commonly bringeth up her children with more tender

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affection and discretion: and according to the olds saying, it is an hard matter for a mother to be fond of her children, and wife both together: but yet the right love, is to beate and correct them. When they shall deserve it, for certainly the rod both not lessen the mothers love, but rather increase it: for if the excess of love be to be blamed in the mother, much more is it to be reprov'd in the father: whose part it is to examine and correct his childrens faults, assuring himselfe the onely way to spole them, is to be too much fond and tender over them.

Ent now I must tell you, which be these fathers, that I call more then fathers. in my opinion they be those, which are too cruell to their children. and beate them continually like slaves for the least fault in the world.

Erne these fathers are to be disliked of all men, for that without any discretion they measure their children by themselves, and require at their hands a matter impossible, which is to have them be olde in their youth. not suffering them to enjoy that liberty which is allowed to their age. and in my minde, they deserve no other name then of Scholemasters, for that they cannot manner their children well, unless they have a rod in their hand: for if they were right fathers they would be content that their children should learne of them nothing else but to refrayne from doing ill, and to use to doe that which is good and honest, which a child is brought to, rather by love then by force: but the authoritie which some un-wise fathers take upon them is so great, that without respecting age, time, or place they will keepe their children under by force, and make them doe every thing contrary to nature, yea even to weare their apparell after the fashion of the good women of the time past,

In this they doe amisse, and hereby they make their children not to love them hartely, and to obey them rather for feare then affection: And besides, they consider not that the beating without measure, and the keeping them

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them in continuall feare, is the cause that a man cannot iudge to what manner of life they are by nature inclined. Supposeoner it bulleth their wits, and represseth their naturall strength, in such sort that there is no lively spirit left in them: and comming in any company, they know neyther which way to take, nor what to doe but stand like Ample Idiots.

Where I give this counsell vnto all parents, to leaue their butchery beating, and consider rather that for lacke of peares, their children cannot haue perfect vnderstanding and experience in thinges. whereby they are to be buyne withall when they doe amisse.

CHAP. XX.

¶ Of the great commendations of such parents, as keepe their children in awe, whilst they are young.



Like those fathers well, that can keepe their children in awe onely with shewing their head at them, or vsing some such like signe and can onely with a word correct them, and make them ashamed of their fault: yet I am perswaded that there are few fathers, that know how to keepe the weake, but they will either be too rough or too gentle to their children, whereof as the one bylues them to desperatenes, so the other byngeth them to wantonnes.

We must thinke that a childe hath giuen vnto him a father and a mother, to the end that of the wisdom of the one and the loue of the other, that meane I speak of might be made, and that the fault of the father may be somewhat mitigated by the knyt of the mother.

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Now this calls to mind another disagreement betwixt the father and the child, which is the partiall loue of the father towards his children: for in my minde it is a great fault that he should loue one more then an other, and that all being of his flesh and blood, he should cast a merry countenance vpon some of them, and an angry looke vpon other some.

Yet this is the nature of man, that a father loueth not all his children alike, and yet he whom he loueth least, cannot iustly complaine of him: for the inequality of loue is permitted to the fathers affliction.

A father that is a husbandman, hauing one sonne a scholar, another a Merchant, and another a husbandman, of those three it is a great chance but hee will loue the husbandman best, for he saith him like himselfe in life and manners, wherein his other sonnes in duty must be content: for by nature we are led to like those things which resemble vs most: Whow hard a thing it is for the father, after partiall loue is once entered into his hart, to giue iustice indifferently.

The greater is the wisdom of the father, who preferring the deserts of his children, before his owne partiall loue maketh his senses yield to reason, and sheweth himselfe in deeds a like towards all.

I will not deny, but the father by his authoritie may distribute his fauours as he saith god, to one more, to an other lesse, according to the state and doings of his children, for as by gentle usage he incourageth a child that is well, giuen to doe well so by hard handling, he may bring one that is vntoward to goodnes: Yea if he haue any child that is past grace, without any hope of reuerſie, he may lawfully not onely loue him lesse then the rest, but quite cast him out of his fauour:

But those fathers are greatly to be blamed, who with blindest partiality, and without any reasonable conſiderati-  
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on will vse one child as ligetimate, the other vnlawfull :  
whereof it followeth, that he which is so meanely account-  
ed of, doth not onely sayle in affliction to his kinde, but  
beginneth to fall to ciuill warre, with his owne brothers :  
whereby the father that might establish peace and con-  
cord amongst his children, shall by his partiality plant a  
mongst them a roote of continuall discord : Therefore the  
father ought to be well aduised how he preferreth in good  
will one child before another, and not to doe it vpon ca-  
uery light occasion

I likewise thinke it a great folly in some fathers, that  
make some of their children their darling and minion with-  
out seeing any forwardnes in them in the world, and let e-  
uery man to haue knowledge of their fond ; causes affecti-  
on : yet it often falleth out that those children by reason of  
their wanton and delicate bringing vp, prove dooles and  
simple sotts : whereas contrariwise those which are ba-  
nished from their fathers loue, and vniuen to shift for them-  
selues, doe oftentimes by their owne paine and trauell, so  
aduance their estates that they are in better case, then  
their father or their lawfull brothers, to whom oftentimes  
they affoord ayde and succour in their distresses : we may  
boldely then say, that the in-justice of the father, breedeth  
disagreement betwixt his children and himselfe.

But now againe to our purpose: It is commonly seene,  
and that for the most part those children which are most  
made of, fall out the worst, and haue many misfortunes :  
which makes me remember a pretty Jest of an Ape that  
had two young ones at a litter, whereof she loued the one,  
and cared nothing for the other : which Ape vpon occa-  
sion was diuined from her den, and hauing taken that which  
she loued in her armes, and tyed the other at her backe, in  
running, she stumbled and fell downe against the hard  
ground, and so killed her young one, she had in her armes,  
and loued so well, but the other which was at her backe  
had

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had no harme at all whereby we may see that the father oftentimes doth penance for his sonnes.

But to returne to our matter, there is yet remaining one occasion of the disagreement betwene the father and the Child, which is when the father will not suffer his Children to come forth of their Infancy, meaning that when eithers thorough the authoritie of olde age, or conel-oulines, the father (though his Children be growne to mans estate) will allow them neither more living nor more liberty then they had when they were Children: therefore let all men learne & know, that Children now adays are borne wise, and haue gray haire in youth: and as men liue not so long in these dayes, as they did in times past. so they grow sooner to ripenes of wit now, then they did heretofore. therefore I am to aduise the father (if he tender the well doing of his Childre,) to allow him with discretion, some liberty in matters of the House. suffering him sometime to invite to welcome & make his companions good chere, to giue entertainment to strangers, and as occasion shal serue to vse the goods of the house to serue his turne, but aboue all things he must still counsell the Sonne to play the good husband, & to see to things about home whereby he may be able to keepe & augment his estate, & keep himselfe from falling into decay.

Whereof will rise three good effects: the first is the loue of the sonne, who seeing his father withhold himselfe by little & little, from the gouernment of the house, to the intent to put him in his wrongs receiue theryby wonderful contentment, and thinketh himselfe in mind much bound vnto him, & not onely honoureth him, but wisheth him long to liue on earth.

The second is the commoditie of the sonne, who by this meanes, after his fathers death, shall haue no neede to take counsel at his friends & himselfes hands nor to put the ordering of his house to the discretion of his seruants, hauing by the foresight of his father, all things long before in his owne hands. so that the gouernment of his house shall not be strange  
no3

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noꝝ troublesome vnto him, as it is to many, when they haue lost their Father.

The third, is the sweete rest, and content of minde, which the Father inioyeth in his old dayes, both foꝝ that he feeleth himselſe ridde from all woꝝldly troubles; and besides seeth his Sonne by his example, gouerne his house oꝝderly: and foꝝ my part, I count it the chiefest felicitie in this woꝝld, foꝝ a man to haue about him a number of goodly Childꝝen, which are growne to perfection; whom he may learne the light of his eyes, and the Rasse of his age: and mee thinke it must needes be a greater comfort to the Father to see a prooffe of his Childꝝe, and how discretely he can dispose of his lyuing, and oꝝder his houshold, then to doe it himselſe: now when the Father shall be arriued to the haue of such happinesse, mee thinke he may ioyfully looke foꝝ the last hower of his life, and die most contentedly.

Yet in the holy Scriptures it is wꝛitten: Giue no authoritie ouer thee; neither to thy Sonne, neither to thy Wife, neither to thy Brother, nor to thy Friend: and giue not away thy liuing to another, while thou art aliue, least thou afterward repent it: Yet there haue been in time past, and are at this day, many wise Fathers, which depart with their Liuinges to their Childꝝen, and yet incurre no inconuenience by it; many they doe it in such sort, that they neither bring themselues in subiection to their Childꝝen, noꝝ into such case, that they are not able to liue without them.

But now in bꝛiefe, I giue the Father to vnderstand, that there is nothing in this woꝝld, wherein there ought moꝝe care and diligence to be bestowed, then in the bringing vp of Childꝝen, foꝝ thereof proceedeth foꝝ the most part, either the mayntenance, oꝝ the decay of Houses: therefore he must begin in time, to furnish their tender mindes with the feare and knowledge of God, and such good conditions, that they may learne to liue, as if they were still at the poynt to die: that he indeauour to keepe them in obedience, rather by loue  
p. then



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then feare; and cause them to doe well, rather of their owne accord, then by inforcement: yet how forward so euer they be, hee must not cease to incourage and pricke them forward; knowing that there is no Horse, but needeth the spurre; that he suffer them not to be idle, but set in time to labour, the better to indure it afterward.

That he enter not into rage and impatience with his Children; for a good Father useth Mildome in stead of Anger, and alwardeth a small punishment for a great fault; and yet is not so foolish pittifull altogether to pardon it, knowing that as by sparing the Rodde he may spill his Child; so by wearing it too much, he make him either dull, or desperat.

That he provide them of good Maisters to teach them; for young Children must be propped vp like young Trees, least the tempest of Vices either breake them, or bow them crooked.

That he suffer them not in any wise to haunt the company of such people as will corrupt with wanton speeches, and naughtie conditions.

That he be carefull to marke in their childhoode, to what kind of life they are naturally inclyned, that he may diligently set them vnto it: for an vntoward beginning, hath euer an vnluckie ending.

That without iust occasion, he vse no partiallitie amongst his Children, vntesse he be willing to set them together by the cares.

That in all his doinges, hee shew himselfe graue and modest: and by doing well him selfe, giue his Children an example to doe the like: that in his olde age when his Sonnes are grown men, thorough couctousnesse, hee withholde not from them reasonable stipendes to liue by: otherwise in stead in honouring him, they will wish him buried.

Finally, that he be so carefull ouer his Children, that at his death, hee feele not his conscience charged in hauing to make account for his negligence in their behalfe: perswading him-

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himselfe, that amongst all the abuses of the world, there is none worse, then aneigent Father: therefore he is moued by Nature, pricked in Conscience, and bound in Honesty, to haue a great care of his Children.

CHAP. XXI.

¶ Heere followeth the duetie of the Childe toward the Parentes.



U T now to fall from the care of the Father, I will briefly speake of the duetie of the Child: For all Children ought to know, that by Nature they are bound to honour their Father and Mother: in doing so, God giueth his blessing, and promiseth the reward of long life: for, next vnto God, there is none more to be honozed then the Parents. If the Father be churlish and curst vnto them, let the manifold benefites receiued of him, counteruaile that crueltye, and continue them in their duetie.

Let Children take heed of molesting their Parentes any way, but to overcome them with patience: for they shall neuer finde a surer friend, then their Father: and they must alwayes carry in their mindes, that hee which stubbrenly striueth with his Father, prouoketh the wrath of God against him, so that he shall neither passe away his life quietly, nor yet make his end honestly: Then let them so behaue themselves, that their Father haue no cause to curse them, and wish ill of them: for God will heareth the prayers of the Father against his Children.

Let them not thinke any seruice sufficient to requite their Fathers goodnesse towards them: for when they haue done their duetie, to the uttermost they can, yet shall they not haue done all which they should.

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Lastly, let them sicke to their Parents, in all troubles and aduersitie, assuring themselves, that they which forsake their Parents, shall be forsaken of God : and that is the greatest offence that may be committed.

Let all men be assured of this, that he shall haue the same measure made him by his Childzen, as hee shall mete to his Father : like as there was a Father, who was driven out of his owne house by his Sonne, and was faine to take vp his lodging in the Spittle-house ; and seeing his unkind Sonne vpon a day going by the doore, prayed him for charitie sake, to send him a paire of Sheetes to lie in : The Sonne moued with his Fathers request, was no sooner come home, but he commanded one of his sonnes to carry a paire of Sheetes to the Hospitall to his Graundfather ; but the Child deliuered but one of them, which his father blaming him for, at his returne : hee answered, I will keepe the other for you Father, when in your old age you shall goe to the Spittle-house, as my Graund-father now doth. Hereby wee may learne, that our Childzen will deale with vs, as wee deale with our Parentes. And this shall serue to close vp our Discourse, touching this matter.

### CHAP. XXII.

Of the diuersitie of the care that Parentes ought to take of their Daughters, in the bringing vp of them, more then they take for the bringing vp of their Sonnes.



Now will I make some particular mention of Daughters ; for that the Father is to vse himselfe otherwise towards them, then toward his Sonnes ; yet diuers be the manners of bringing vp of Daughters in England at this day : for, some Fathers will

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will not suffer their Daughters to let their foote fourth of doores, not past once or twice in a yeare. Some will allowe them, not onely to keepe company with their friends and kinsfolke at home in the house, but also to visit their friends abroad, and to be present at Banquets & meeting of friends. Some will haue them taught to write and reade, and to haue skill in Musicke: others will haue them learne nothing but to sew and spinne, and gouerne the House: All these diuersities, I will a little touch in this manner.

First, not to suffer a Mayde to go abroad but once or twice in a yeare, is the way to make her become foolish, fearefull, and out of countenance in company.

Now the other, which goeth abroad euery day with her Mother, and haunteth Feastes and Banquets, melteth away like Waxe in the fire; and by little and little the maidenly modesty, out of her lookes and gestures, there appeareth in her a licentious and wanton behauiour; so that she is rather taken for a Mother, then a Mayde: and if there come no worse of it, the Mother may assure her selfe, that in byring her Daughter so often abroad in publicke places, maketh her thereby lesse prized, and worse bestowed, then otherwise shee might bee.

I say nothing of those that are taught in their Chambers to write, to read, and sing, and neuer come downe into the Kitchen; but I will leaue that charge to the poore Husbonds, whose House goeth to decay, and all for hauing so learned a wife.

Then if you cast your eyes vpon one of those which can do nothing but sew, & spinne; you shall see in attyre, in talke, and in behauiour, the very figure of a countrey Silkenmayde, who will haue as good a grace amongst other women, as a Kitchenstuff-wench amongst courtly Ladyes.

It behooueth then all discreete Fathers, who are to bestow their Daughters in Marriage, to consider of what cal-

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ling his Sonne in law is like to bee, and so to frame his Daughter accordingly: as, if he purpose to marry her into the Countrey, to bring her vp in Countrey huswatrie. If the Father meane to marry his Daughter to a Courtier, he must let her to the Court to the seruice of some great Lady, and must be learned to read, to write, to discourse, to sing, to play on Instruments, to daunce, and to be able to performe all that, which belongeth to a Courtier to do: by this means many are married to great Gentlemen, without one penny downie giuen by their Father.

Some (I know) will alleadge, that the Father hath not alwayes his Sonne in law in his sleeue; for indeede Mariages are made in Heauen, and are guided by Destenie; so that the Father may be tenne yeares in brewing a matter, which in a moment he may be driuen to change: therefore to conclude this matter touching Daughters, I can giue no fitter aduertisement then this; that the Fathers bestow all their studie and diligence, to bring them by chast, as well in body as in minde: for a man waigheth it not much to haue the flesh bospotted, if the minde be desiled; and therefore it is needfull to put into their heartes godly imaginations, that from their inward puritie, there may shine outward modestie; and for that Beautie is a fraille and dangerous thing, those which are beautifull, haue so much the more need of that vertue, to keepe their Beautie vnblemished, for Beautie in an vnchast Woman, serueth to no more purpose, then a golde Ring in a Swines snout.

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CHAP. XXIII.

Of the great disagreements and discontentments,  
that oftentimes doth happen betwene the  
Maister and the Seruant.



OUR Discourses (I perceiue) now  
draw neare to an end, and we haue no-  
thing left to speake of, but the Disa-  
greements that daily happeneth be-  
tweene Maisters and Seruantes; of  
the which I will delate as followeth.

He that will be a Maister & Com-  
maunder of families, must as well  
know how to serue and obey, as to  
controule and commaunde; for it is not so easie a matter to  
know how to commaunde, as to be a Maister: and although  
there be few that take vpon them the right course of a Mai-  
ster, and can doe that, which belongeth vnto them to doe; yet  
almost in euery house, Maisters are so vndiscreete, proude,  
fantasticall, and insolent, that they vse their Seruantes no  
otherwise, then if they were slaues, speakeing imperiously to  
them; being not content, vntlesse they see them tremble in  
their presence; vsing no speach vnto them, but full of terri-  
fying, theatning, and reuiling.

By such maner of dealing, it commeth to passe, that Ser-  
uantes, though good and sufficient, begin to grow naught,  
and to waue coole in good-will, and negligent in duetie to-  
towards their Maisters: But those Maisters are more vn-  
discreete, which brawle and chide with their Seruantes be-  
foze straungers, whereby in minde they make the straungers  
thinke they are scarce welcome to their house; and besides,  
thereby spight their Seruantes the most of any thing in the  
world:

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worlde : for prooſe whereof, when a Seruant ſeeketh a Maiſter, he neuer inquireth whether he be of an euill life; but whether he be hard to pleaſe or no :

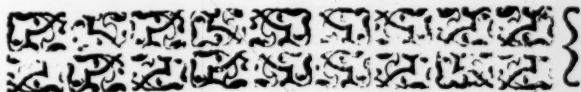
But in my minde yet, thoſe are worſe, which ſpeake to their Seruantes with their handes ; who belike, haue been beaten by their Maiſters, whom they ſerued beſore time, and therefore they will reuenge it vpon their Seruantes then being. Other Maiſters are of this ſoud humoz, that they will haue their Seruants vnderſtande their minde, in making onely a ſigne, as if themſelues were dumbe, and their Seruants diuiners. Some will haue their Seruantes doe three or foure things at once, not hauing the iudgement to conſider, that (as a Sexton ſayd) a man can not carry the Croſſe, and ring the Belles together. Some are ſo curious, that if they had a thouſand Seruantes, they would trouble them all, and neuer be content ; for that none of them all can pleaſe them : whoſe faſhion it is euery month to change a Seruant.

Wee haue in London heere, a Gentleman whom I well know, who about ſixe moneths ſince, beſtowed vpon a Seruant of his, a Luerie cloake : which ſince that time, hee hath beſtowed vpon foure others, and taken it ſtill from them againe. In this humoz be many Maiſters now adapes : But to returne to our Philoſophicall Diſcourſe againe.

The Maiſter that often changeth his Seruants, receiueth great diſhonour thereby ; and withall, he weth himſelfe an impatient man, and hard to pleaſe : and beſides, ſpreadeth his ſecretes and doings the farther abrode : for when a Seruant departeth from his Maiſter, in what ſort ſoeuer it be, whether contented or diſcontented, hee cannot reſtraine from reporting where ſo euer he goe, the life and behauiour of his former Maiſter : and though with one troth, he mingle a hundred lyes, yet there be enough that will beleue him : and beſides, the Maiſter is troubled to tune his new Seruants to his fancie.

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CHAP. XXIIII.

¶ Of the impatience of some Maisters towards their  
Seruants ouer other some are,



MONGST other ill maisters  
may be comprehended some so  
impatient, and so vnreasonable  
that they will inforce their ser-  
uants to impossibilities, and to  
doe such things as they are not  
able to doe, but the worst of all  
are those who will burthen their  
seruants w<sup>th</sup> daungell with naught

ty dealing, and thereupon turne them away.

But I see it would be too long to rehearse all the imper-  
fections which be in such maisters: Therefore I will passe  
to the occasion of the disagreement betwene the Maister  
and the seruant, which commeth by those seruants that  
know not how to serue and obey, I meane by the worst to  
serue, not onely fooles and ignorant asses, but also titho-  
nest and knauish companions who though they are suffici-  
ent to performe any thing committed to their charge, yet  
they haue some notable fault, whereby their master hath  
first cause to put them away, but it is as hard a matter to  
finde seruants without faults, as to see patients with-  
out hurt, and though their faults be innumerable yet their  
chiefest ornaments, are the three properties of a Dogge, to  
wit, the gullet, for that they are Gluttons, barking: for  
that the master can doe nothing, but they will presently  
repose it abroad: Biting, which is so naturall vnto them,  
that

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that let their master doe neuer so well by them, yet they will not sticke to call him vngatefull, and to speake the worst worde in their belly by him, this vice is accompanied with lying (a thing of all others most base) but this is to be understood of the base and rash: all lost, for it is not to be said, but as there are good masters, so likewise there are good servants.

But now to take away all disorder, it is requisite, that the good Master and the good Servant be matcht together: For if they be not both good, it is hard for the wisdom of the one, to supply the want of discretion in the other: Here we must needs call to minde, that the golden world being gone, the Master and servant must both thinke, that some faults must be borne withall on both sides: Which consideration the Servant not onely ought to haue, remembryng that it is his duty, to submit himselfe to the will and pleasure of his Master: But the master much more: knowing that Servants being for the most part of base condition and naturally inclined to doe ill, will not haue that fidelitie, diligence and affection towards him, as he would haue towards any prince that he should serue, and considering that it were better for him to wink at some faults in his Servants, then to disquiet himselfe in going about to reforme them.

### CHAP. XXV.

¶ Of the great abuses of some Servants towards their Masters, which is rather for want of wit, then for any other cause.



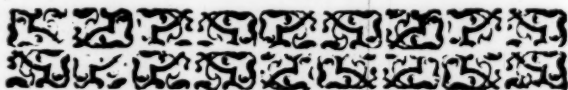
HERE are some Servants. I know who in their Masters presence, looke as though better woold not melt in their mouth, but out of their sight they will play their parts kindly: Yea and will not sticke to make moes

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moes at their maister behinde his backe: But the maister must not in any wise, suffer his seruants to commit eyther in woꝝde oꝝ deede, any fault, whereby God himselſe, oꝝ his neyghbour may be dishonoured: giuing them to vnderstand, that he will entertaine no naughty person in his House, but that he hateth it mortally: whereby though he be not able to rote out, their wickednes, yet at least hee will doe his best endeauour to make they honest, and to feare God.

Touching some other naturall imperfections of small importance, as to be rude, swifly, indiscrete, crafty, gittfull, quarrelous, spightfull, negligent, and such like, they ought to be boꝝne withall. if they cannot be reclaymed from them: Though foꝝ my part I thinke such seruants better lost then found, and the house the worse, that they are in, yet I know some honest Gentlemen, who so long as their seruants are trusty and faithfull, care not though they be soles oꝝ lessers to make them merry.

There are likewise some Masters who when their seruants take their pleasure of them with mockes and scoffes, rather take pleasure in it, then some angry with them: Like as he, who called his seruant King of soles, who answered, I would to God I were King of soles, I would not doubt then, but I should beare Rule ouer him, which is better then my selfe: This seruant was without doubt profitable vnto him, oꝝ else he would not haue taken this scoffe at his handes: but foꝝ all that all Masters are not so make minded, to be serued with such men, noꝝ all seruants so happy to meet with such masters: Therefore I will set downe some such order, that the Master and the seruant may liue and continue long time quietly together.



CHAP. XXVI.

¶ How a Seruant may liue quietly with his Maister, if hee be of any reasonable gouernment.



FIRST of all I thinke it necessarie, that he which doth desire to be well serued, require in his seruant three speciall thinges, that is to say, love, loyaltie, and sufficiency, & such a one that a master shall easily come by, which will shew himselfe, to be a good and loving Maister, following the commandement of the wise man, loue him whom thou nourishest, and he shall be forced to loue thee againe, if Maisters will but thinke that Seruants are men, and their humble friends, they shall win their goodwills and encourage them to do diligent service, but withall I hold well that the master keepe his state and degree, to loue them well, but not to embrace them. for being haile fellows well met with his Seruant, he should shew himselfe too low minded, and not fit to command, and to be as it were a seruant with seruants, which would rebound to his reproach, besides, he should some perceiue that too much familiarity would breed contempt, and therefore men of Iudgement will beare themselves with their seruants in such sort, that they will neither make them too sauey, by ouermuch familiarity nor too fearefull by ouermuch severity: for in no wise let a master be terrible to his seruant, least in frowning still by on him, he make him thinke that neither he loueth him, nor

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no; likeſh of his ſeruite, which is the way quite to diſcou-  
rage him: And yet in giuing god countenance to his ſer-  
uant, he muſt be wary to obſerue ſit time and place, for as  
it becometh the maſter abroad in the preſence of ſtrangers,  
to caſt a glaſe and ſad looke vpon his ſeruants, ſo it  
is his part being at home in his owne houſe, to looke moze  
pleaſantly vpon them, and to ſpeake moze familiarly vnto  
them. which is a thing they loue of life, and are thereby  
incouraged to doe him good ſeruice.

### CHAP. XXVII.

¶ How the Maſter with good perſwaſions may gouerne  
his ſeruant, and in the obſtinacie of his ſeruant,  
what will inſue vnto him.



OV ſe here then that a maſter may with  
his honour ſhew curteſie to his ſeruants, and  
thereby get their goodwill and loue, yet muſt  
be not perſwade himſelfe that his ſeruants  
ought to diſcharge him of al his buſines, but  
that he muſt take part with them: & conſider  
that it is no eaſie matter to gouerne ſeruants, and that the  
greater number he ſhall haue, the greater will be his trouble  
to giue them, for there falls out many houſhold quarrels  
and contentions where there are many ſeruants: he muſt  
alſo thinke, that there is no ſeruant ſo well framed to the  
ſeruice of other maſters, but that he muſt be faine to re-  
ceiue new lawes of his new lord: and therefore he muſt  
not thinke that at the firſt day, his ſeruant is made to his  
bolwe, but he muſt leaſurely and patiently, let him under-  
ſtand his mind: & ſpeake freely vnto him, as well to make  
him leaue his olde faſhions which perchance he liketh not,  
as to frame him to his owne fancy. And if I were to take  
a ſervant, I would rather choſe a freſh water ſoldier, which  
 neuer had ſerued, then one accuſtomed of long time to ſeruice.

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For those which haue serued in many houses, haue for the most part gotten the blemish of some ill quality, which they will hardly be brought to leaue, but one that is but rawe in seruice, sheweth himselfe more tractable more gentle, and more fit for all manner of seruice, & the master commonly will be the better pleased with his goodwill then with the others skill for it is a thing too hard to change the manners of an old seruant, and yet a master for a time must be faine to vse great patience, and take great paine with a young seruant, but yet to auoide this more trouble, let him be sure to chuse one of a good wit, and fit for seruice.

This brings into my mind a pleasant story of a Spanish Gentleman, that had one day good tryall of the good wit of a new come seruant, which Gentleman hauing sent his other seruants about other busines, after he had made himselfe by the house he willed him to couer the table, which he did, and thought that day he dyed alone in his chamber, yet his seruant set two trenchers on the table, and two stools, the one against the other, the Gentleman sayd nothing to it, but suspecting the meaning of his new come man, attended the end of the play: meate being brought in, so sone as his man had giuen him water, he washt and sat him downe, which he had no sone done, but his man hauing likewise washt, sat him down right ouer against him: the Gentleman being naturally giuen to be merry kept his countenance, and let his man alone hauing eaten a while friendly together, the man began to thinke him, how his master might perchance be a thurst: whereupon he said, master, when you will drinke, I pray you make curtisie to command me, whereat the Gentleman laught to hartily, that the poore foole knowing his fault, rose to fetch him drinke, but would sit downe no more.

But now to returne againe to our matter, that Master who will be well serued, must not be sparing of his speech, as well to command what he will haue done, as gently to instruct his seruant in that wherein he is ignorant, by telling

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telling him of his fault.

Wherefore if he will haue his seruant carefull and diligent in his seruice he must likewise himselfe be carefull about his busines. for there is nothing that mooue awaketh the seruants then the diligence of the master, as on the other side it is impossible, the seruant should be diligent if the master be negligent: And thereupon it is said, that the eye of the master fasteth the horse, to which purpose a philosopher being asked which was the way, to make land bying good stoock of com, answered, for the master to walke often about, which is to see it himselfe without trusting to his seruants: Therefore he must vse his authoritie in such sort, that he may be better serued with the turning of his eye, then others are with threatening words.

But now when the master knoweth he hath gotten the loue and fidelitie of his seruant, he must be carefull in any wise to keepe it, whereunto there is nothing of more force, then to vse him curteously: apoynting him in his troubles, visiting him in his sickness, and bestowing on him when occasion shall serue, that which shall cost the master little, and pleasure the seruant much: Wherefore let him not forget to rewarde the good seruant, and keepe him alwayes about him as a precious thing, remembryng that there is nothing in this life, more necessarie then a good seruant: Let him be to thee as thine own soule, take not scoone some time to heare his reasons, and gouerne thy selfe according to his faithfull advice, for that there haue bene found seruants, which haue more profitted their masters house, then his Brothers or Children haue.

Likewise giue charge to the seruant, this lesson to conclude, that he take heed of falling into the common error of seruants, who like a new byrme which sweepeth the house cleane, serue diligently at the first, but after grow slothfull, that is not the way to get fauour, for not he which beginneth well is worthy of recompence, but he that continueth in well doing: for the master will looke that his  
seruant



### The Court of good Counsell.

Servant should rather heate, then coole himselfe in service.

Let the Servant also take heed, that he goe not about to crape in credit with his Maister, by flatterie and hypocrisie, but to serve and obey him with an unsayned hart, for by sayned words, men gather an argument of sayntly deeds: whereby his Maister becometh to respect him, and to thinke that he had moze neede to be over-looked, then instructed: But in any wise let not the Servant forget to doe his faithfull and true intent, not for fare, but for the ties sake: For that service is above all other ill bestowed, which is not well accepted: and there is no greater grieve to a mans minde, then to serve and not to please, therefore when after certaine paffe, he saith that hee can not frame himselfe to his Maisters fancy, let him sake to depart rather from him with his goodwill, then with his ill.

And when he saith that he is in his Maisters booke, let him there holde him, saying in his hart, happy is he, who serveth the happy, and not seek to change, remembryng that the rowling stone gathereth no moose.

Then let there be no want found in him, of love, of reverence, of faithfulness, of diligence, of readyness, and of secretnes: let him not accompt of his owne life, being in his Maisters service.

But to conclude, there is one service which exceedeth all the other, which is the service of the King of glorie: and those servants which enter into that kind, of service, doe (no doubt) love well both the master and the service: In which blessed Service, the

Lord of all Lords make vs all diligent servants. Amen.

FINIS.